

THE
CHINESE RECORDER
AND
Missionary Journal.

VOL. XXVI.

JANUARY, 1895.

No. 1.

*Notes on Chinese Etiquette.**

"If you do not learn the rules of propriety your character cannot be established."—CONFUCIUS.

IT is hardly possible to overestimate the importance to every missionary of an intimate acquaintance with Chinese notions of propriety. The contempt with which foreigners are often regarded is doubtless largely due to their neglect of this matter. And it is not to be wondered at that a people so different in thought, tastes, habits and dress, should view us with amazement and suspicion. If, therefore, a missionary is to find favour among the Chinese, and gain a hearing for his message, he must conform as far as possible to their ideas of what is becoming.

In the following pages some of the more important points are touched upon, which it is well for every missionary to know.

I. DRESS.

A foreigner's dress is the first thing which attracts a Chinaman's attention, and it sometimes calls forth severe criticism. To appear in public clad in a short jacket and tight-fitting trousers is an offence to his sense of common decency; for a respectably dressed Chinaman always wears a long robe reaching to the ankles. Though we do not all consider it necessary, or even advisable, to adopt the Chinese dress a modification may be recommended,—such as a long robe made of silk or foreign material, reaching to near the ankles, loose round the body, without a belt, and with sleeves longer and looser than ordinary,—a style of garment resembling our dressing-gown. Some missionaries think a long frock-coat sufficient.

*These notes were prepared by Dr. Christie, of U. P. Mission, Manchuria, and adopted by the Mission. Being most admirable and frequently asked for by beginners we reprint them.—ED.

White and black are Chinese mourning; but blue, maroon, and indeed any plain colour, look well in the eyes of the Chinese. White puggaries round the hat seem strange to them. Native top-boots form part of a Chinaman's full dress, and may with advantage be worn by foreigners while visiting.

Chinese women dress in loose, flowing garments, which seem specially designed to conceal the contour of the body. Any tight-fitting dress, therefore, is unbecoming, and should be discarded by foreign ladies, or covered by a loose robe or cloak when moving about among the people.

II. TRAVELLING.

1. *Chair-travelling*.—Only officials of high rank are allowed to use chairs in Moukden and Peking; but foreigners do not recognise this law, and outside these cities there is no rule in the matter.

2. *Cart-travelling*.—Carts from the south give way to carts coming from the north, except when the former are heavily laden, or are occupied by travellers of rank. To sit on the tram of a cart is considered *infra dig.*, especially while passing through a town or village, as that seat should be occupied by servants. If a lady has alighted from her cart she should remount before entering a village, and it is proper to drop the blind while passing through.

3. *Riding*.—When riding on the side-path a horseman should make way for foot-travellers. It is polite to dismount on entering a village where a friend lives, especially when nearing his door, and to ride slowly through any village or town.

4. *Walking*.—On a narrow path, whether in town or country, men always give way to women, the blind, and old men.

On the street it is not considered proper to look round, or laugh and talk loudly; and it does not look well to carry a stick, especially inside a city.

Any one going out after dark should be accompanied by a servant with a lantern, not so much to throw light on the path as to show that inspection is not feared.

5. In *meeting* a cart or chair do not look at the occupant, for, if recognised, etiquette will compel him to alight. If both, however, are in carts or on horseback a slight bow or "*kung-shou*" will suffice. If only one is on horseback or in a cart the foot-traveller should request him not to dismount. Before accosting any one a traveller must always alight or dismount. If asking the way the question must always be preceded by some polite phrase, such as, "May I borrow your light?"

6. In crossing *ferries*, or passing through *barrier-gates*, foreigners are not compelled to pay, but it is always well to do so.

7. *Inns*.—If a little prudence is exercised there should be no difficulty in getting a private room, if there is one in the inn; for foreigners, and especially ladies, may legitimately claim this as a right. If any annoyance is caused by intruders or people looking in, the most effective and dignified remedy is to appeal to the landlord and remind him that he is responsible for the comfort of his guests.

Whether inn-food is eaten or not the regular sum should always be paid for the night's lodging, which in Manchuria is 144 *cash*, about 5d. As a foreigner causes a good deal of trouble to the servants he should also give liberally to the "small till." The usual sum for a single traveller is 48 *cash* at the midday meal and 80 *cash* at night. It sometimes pays to give a small present of something foreign to the innkeeper, especially if that place is likely to be frequently visited.

8. A *pourboire* is always given to carters and chair-bearers, the sum largely depending on their conduct. Rather than get a name for meanness it is better to err on the side of liberality.

III. SALUTATIONS.

It is very impolite not to notice a salutation from even the poorest, or to fail to return it in some way. A foreigner may have difficulty in knowing which form of salutation to adopt; but as he is regarded as a guest in China he should never make the first advance, and should in general return the same form as he receives. In the case of servants and inferiors this is unnecessary, a slight bow being sufficient acknowledgment. The missionary should learn from his teacher the formal salutes and how to return them.

The *Oh'ing-an* is the form used by officials, *Yamén* people, soldiers and Manchus in general. It is made by bending the right knee till it almost touches the ground, while the right arm is kept straight to the side.

The *Tso-i* is used by merchants and Chinese in general. In making it bring the closed hands together in front of you, bow slowly, lowering the hands to near the knees, then raise them gently to the level of your face.

The *Kung-shou*, a form of the *tso-i* without the bow, is generally used when a guest is taking his departure.

When acquaintances meet on the street each turns half round, brings his hands to his sides, bows, and then passes on. Friends who have not met for some time, however, make a more formal salutation.

Men should not, as a rule, look at or speak to women if met on the street. However, if a missionary meet a female member, neigh-

bour or familiar acquaintance, there is nothing wrong in recognising her, and even saying a few words. Male members may recognise foreign ladies in the same way.

Any person making a salutation, of whatever kind, must face the person saluted.

IV. VISITING.

Foreigners must not forget that they always remain guests in China, and should never take the initiative in calling, especially on officials.* The earlier a call is returned the more respect is shown; so a first visit should be returned as soon as possible.

1. *Receiving Visitors.*—Before calling, a visitor should always send his card, stating the time he proposes to arrive and asking if it is convenient to receive him. When he arrives have the doors of the second gate and of the dwelling-house open and meet him somewhere between the two. Return his salutation, taking care to stand to the west; for the position of honour is north before south, east before west. Keep a little behind him as you approach the house, and on reaching the door invite him to enter. He will stand aside and request you to pass in before him; but this is pure ceremony, and he does not expect you to do so, and so you politely urge him to go first. This performance has to be repeated at each door, and sometimes is very trying to a foreigner's patience.

When inside the room it is important to offer the proper seat. In Chinese houses this is easy, for the seat of honour is the innermost on the *kang*; but foreign houses are differently arranged. A general rule is that the seat farthest from the door is the place of honour, and, other things being equal, the north is more honourable than the south. You invite your guest to be seated first, but this he is unwilling to do. The controversy is ended by your sitting down slowly, near the door, and he will seat himself at the same moment.

The servant now brings tea. If it is a first visit, or if you wish to be very respectful, take the cup, when filled, from your servant, and with both hands place it before your guest. He will then rise, and with both hands receive the cup, saying something polite; after which he may return the attention by assisting you to your tea in the same way. When reseated wait a short time before inviting him to drink. In drinking he takes the initiative. You raise your cup at the same time, keeping your eye on him; take the same number of sips and put down your cup when he does so. The servant should see that the cups are not allowed to be empty,

*In other parts of China there is a proverb that *hing-kéh-pai-tso-k'êh* (the traveller or new comer pays his respects to the residents.)—ED.

or the tea cold. If cakes or fruit are on the table you yourself must place some on his plate, taking care to use both hands, unless where chop-sticks or forks are required.

Visitors usually bring their own pipes, but it is customary to have one to offer, as smoking is a universal habit. Light is provided by an attendant. If the day is hot it is polite to invite your guest to take off his hat, saying, "*Sheng-kuan*," or some such phrase; and at the same time you may take off yours. Under any other circumstances it would be a breach of etiquette for either to uncover the head. (This rule does not apply to ladies.)

Do not introduce one official to another of superior rank. To bring them into the same room would place both in a very awkward position.

During the visit sit straight up and show as little of the hands as possible (short sleeves which do not cover the wrists look bad). Do not place your elbows on the table, or cross your legs, or fold your arms, or stroke your beard, or place your hands behind your back. If you wear spectacles it is polite to take them off, at least for a moment, when meeting a visitor.

If your guest rises stand up at once. When about to leave he makes a *tso-i* or *ch'ing-an*, which you must return. As he retires you follow him, always seeing that the doors are open. They are passed through with the same ceremony as on entering. Outside the front door he turns round and requests you not to escort him; but you insist in doing so. At the middle gate he again begs you to return, which you may do if you please. If a distinguished visitor, however, or one you wish to honour you escort him to his cart, where a *kung-shou* is made. You then stand aside till he is inside his cart, when *kung-shou* are again exchanged. You stand till the cart begins to move, and then return at once to the house.

The above rules are fully carried out only in the most formal calls. The more intimate the acquaintance the less formal is the intercourse; but this only experience can teach.

If otherwise engaged when a visitor calls it is quite polite to send the message "*Tang-chia*," which the servant ought to know how to deliver. To detain a visitor at the gate is most disrespectful.

It should be remembered that Mohammedans eat and drink only out of their own vessels, but tea should be offered.

2. Making Calls.—When visiting you should be guided by the above rules. Your servant should take in your card before your cart enters the compound, and you must not alight till invited. On entering the house you will be given the seat of honour. If a second visitor arrives you must rise at once and offer him the highest seat. A first visit should not be a lengthy one. Do not

jump on or off a cart, but wait till the servant places the footstool. Having ascended enter the cart backwards, seating yourself with as little motion as possible.

Special visits are made at the New Year and at the festivals of the fifth and eighth moons. New Year calls are made during the first five days of the year. The earlier the visit is made the more respect is shown. Ladies do not go out until the sixth day. In making these ceremonial calls it is not always necessary to alight from the cart. It is quite sufficient if the servant hands in your card at the gate with the customary congratulatory expressions.

Congratulatory calls should be paid to official acquaintances when promoted in rank, or appointed to important offices.

When leaving home for a length of time P. P. C. cards (*Tz'u-hsing-t'ieh*) are usually sent.

V. FEASTS.

When friends are formally invited to dinner, cards of invitation are sent out a few days previously. There is a regular form of invitation, which can easily be ascertained. If a guest is late in arriving a servant may be sent to inform him that things are ready. The guest is received as in an ordinary call. He brings the card of invitation with him and hands it to his host on arrival, who receives it with both hands, bowing at the same time. The host arranges the guests at table, being careful to do so according to rank. A foreigner would do well, before inviting guests, to find out from a reliable Chinaman how to seat his friends, as this largely depends on the shape and position of the room. In Chinese houses foreigners are sure to be offered the seat of honour; but, of course, before accepting they must indicate their unworthiness in the usual way.

The host first assists his guests to wine, fruit, etc., and, after a start is made, they are free to return the kindness by helping him. Forks and knives are usually provided for foreign guests, but it is polite to use chop-sticks if at all possible, for otherwise strict etiquette would compel the host to use the foreign method also. After finishing food the guests thank the host, rising and making a *ch'ing-an*.

Food is also provided for the guests' servants, or, if this be inconvenient each servant receives two *tiaos* or thereabouts.

If the friendship is intimate the host may send a servant the following day to inquire as to the welfare of his guest.

An invitation must not be declined at once. The excuse for not accepting must be sent a few hours before the feast by a servant, who takes his master's card along with the invitation card.

VI. BIRTHS, MARRIAGES AND DEATHS.

1. The *birth* of a child, especially a boy, is the occasion of great rejoicing. Friends should call and offer congratulations, and many send a present of edibles to the mother. When the child is a month old presents are sent to it, and the rejoicings are brought to a close by a feast.

2. The ceremonies in connection with *marriage* and *death* are too numerous and too intricate to describe, and vary according to the part of the country to which those concerned belong. Many of the customs, being of an idolatrous nature, are not observed by native Christians, and are of no practical importance to a missionary. It is the universal custom to attend the funeral or marriage of a friend, even without being invited; and as a feast is always prepared a money present should be given, the amount varying according to the position of the donor.

3. The length of the time of *mourning* for parents is twenty-seven months; for other relatives the time is shorter. During this period the mourner should neither pay nor receive visits, except of an important business nature. This rule, however, is kept strictly only by officials and rich men, and is usually disregarded by members.

VII. PRESENTS.

Presents are exchanged from the 20th of the 12th moon to the first day of the year, during the first five days of the 5th moon and from the 10th to the 15th of the 8th moon. A present should always be accompanied with a card. Not fewer than four articles should be sent, and always even numbers. It is quite respectful to accept only part of a present, but to return all would be regarded as an insult. A gratuity should be given to the servant who brings the gift, the amount depending on the value of what is sent. The more given, however, the more honour is done to the master. An even number of *tiaos* should always be given.

Special presents are made on such occasions as marriages, births and birthdays.

VIII. TITLES AND MODES OF ADDRESS.

1. *Tao-tais* and all officials of higher rank are styled *Ta-ren*. A *chih-fu* also receives this title, but only by courtesy.

2. A *chih-chou* or *chih-hsien* is styled *Ta-lao-yeh*.

3. Officials of the lower rank are addressed as *Lao-yeh*.

4. It is customary, when an official calls, to ask him his *T'ai-fu*, and it is quite respectful, if intimate, to use this instead of his official title.

5. *Lama priests* are styled *Lao-yeh* or *Ta-lama-yeh*; their superior, *Ta-ren*.

6. *Buddhist priests* are called *Ho-shang*.

7. *Taoist priests* are called *Lao-shih-fu*.

IX. SERVANTS.

The relation between master and servant in China is different from at home. In some respects they are regarded as equals, while at the same time rigid rules define their relative positions. When servants have been a long time in a home they are looked upon almost as part of the family, and are quite familiar with all the private affairs of the household.

When a guest arrives the servants who meet him salute him; and it is no breach of propriety for them to come into the room, even when their master is present, listen to the conversation, and if spoken to join in it, always, of course, standing. When the master leaves on a journey the servants of the household make their bows and express their good wishes; and they receive him in the same way on his return. These salutations he ought to acknowledge. When travelling a native master and servant sit at the same table and eat the same food, unless the master is an official of some rank.

Foreigners are apt to keep their servants at too great a distance; at the same time there is a danger of going to the opposite extreme, which is perhaps even worse. The familiarity should never be such as to allow the servant to carry gossip to his master. The master's bearing should always be such as to command a respectful mode of address. For instance, the pronoun *ni* (you) should never be used by the servant; he should listen in silence when reproved, and should never turn his back when spoken to. He must not sit in his master's presence (unless invited), nor appear before him without his long robe, nor with his pig-tail coiled round his head.

In dealing with all subordinates a good principle is to combine firmness with kindness. Any exhibition of softness or relaxation of rule is regarded as weakness, and calls forth contempt rather than gratitude. At the same time it is the greatest importance not to lose one's temper or show irritability, even under the most aggravating circumstances. Rough language lowers the person who uses it more than those to whom it is applied; and to strike a man, or in any way to use physical force, is considered by the Chinese degrading, and quite beneath any one who pretends to any knowledge of propriety. On the one hand, kindness and patience; on the other hand, an appeal to the established rules of conduct, mingled with a little judicious sarcasm,—these are the most powerful weapons that

can be employed in bringing a Chinaman to reason. If masters are to gain the respect and goodwill of their servants they must study Chinese character, and be careful not to take away from those under them what is called "*face*." For instance, a Chinaman loses *face* if he is reprovved in the presence of others, or if made to appear ridiculous. It does not improve a servant to be constantly finding fault, and a master will often find it pay to ignore small offences. Never mention dismissal to a servant until you have made up your mind to dismiss him, and are about to do it; nor should you ever threaten to send any one to the *Yamen* unless you are prepared to take immediate action. Do not harbour suspicion of your servants, and never indicate any distrust unless sure of your ground.

Foreigners should remember that their teachers are literary men, and should not be treated as servants.

X. GENERAL HINTS.

1. Foreigners should be careful what gestures they make, especially with the hands. Some movements have a definite meaning to a Chinaman, and must be avoided.

2. Never ask a Buddhist priest his name, nor a Taoist priest his age.

3. Cards should not be too large, and the letters should be of medium size. It is well to have a note on the back, "For visiting only," to prevent their being used for other purposes.

4. Paper on which are printed or written Chinese characters must be respected, and should not be thrown out or used as waste paper.

XI. HINTS FOR LADIES.

The position of women in China is very different from what it is in Christian lands. Although they have considerably more liberty than in India yet they are on all hands hampered by restrictions, and the unmarried more than the married. The former are looked upon as only guests while in their father's house; their real homes being those of their future husbands. An unmarried, or even a young married lady, may not go out, walk on the street, or pay visits without an elderly chaperone; and those who can afford it go in carts. If travelling any distance the chaperone must be a relative. The age of a lady makes no difference so long as she is single; and until betrothed or married she must live under her father's roof, or that of relatives. Girls are married at an early age, and unmarried women are almost unknown.

Customs differ even in Manchuria. In Moukden women have more freedom than in other cities. In the villages the working-

class women and girls move about quite freely, but not so those of the upper class. Members are already considerably more free in their intercourse than the ordinary non-Christian citizens.

From the above it will be seen that a European lady in leaving her father's home and coming to live in China, alone and unmarried, is acting quite contrary to Chinese ideas of propriety. But the work demands her presence, and the difficulty must be faced. While it is impossible for foreign ladies to conform to Chinese social customs in their entirety it is well to adopt every precaution against the possibility of giving occasion for scandal. It should also be remembered that what would be considered improper at home should never be done in China.

Every lady living in the interior should have an *amah*, or female servant, not too young, who must live in the house and accompany her on going out or in paying and receiving calls. If, in the course of her work, a lady visits a village, she must be accompanied by an elderly woman; and they should, if possible, stay in a house where there are old women and no young men.

As far as possible it is well, in taking walks, for several ladies to be together; and a young lady should, if practicable, be accompanied by an older. Ladies and gentlemen should avoid shaking hands or taking arms in public; and ladies should be careful not to kiss in the presence of Chinese. These practices are very offensive to a Chinaman.

A foreign lady's teacher must be an elderly man.

The subject of this paper is a very wide and intricate one, and only its surface is touched here. Each missionary should study it independently and judge for himself how far he will conform to Chinese ideas. In this, however, there can be no difference of opinion that if missionaries are ever to reach a class which has hitherto been almost entirely beyond Christian influences—namely, literary men and officials—it will not be by setting aside customs, which to foreigners may seem absurd, but which to them are the essence of all politeness and self-respect. To us the connection may seem very remote between these minute outward observances and anything real and inward; but in a Chinaman's mind they are inseparable. Confucius says:—

“If you are grave, you will not be treated with disrespect; if you are generous, you will win all; if you are sincere, people will repose trust in you; if you are earnest, you will accomplish much; if you are kind, this will enable you to employ the services of others.”

Sketch of Eight Years' Work in the Province of Kwong-sai.

[Read at the Canton Missionary Conference, 3rd October, 1894].

KWONG-SAI (Broad West) province in the time of Wells Williams had not been much visited by foreigners, and little was known about it. He says in his "Middle Kingdom:" Kwong-sai has been seldom visited by foreigners whose journeys have been up the Kuai-kiang or Cassia River into Hunan, but in later years some of us have journeyed in and done Christian work in the province.

The people of the province have been compared to that of "Hunan," owing to their hatred of foreigners and everything foreign.

There are 81 walled cities in the province, and the population is estimated at 8,121,327, and I think the population has fully risen to that number, for since the Tai-p'ing rebellion the province has been fairly prosperous, and people from other provinces have immigrated, and are now occupying the fertile plains and valleys.

When I first thought of writing a paper on this province my idea was to give a general outline of all the work that has been done in the province, but for several reasons I have had to confine myself to a sketch of eight years' work in Kwong-sai.

I arrived in China in February, 1886, and was appointed to work in Kwong-sai province, and naturally I tried to get as much information about the province as possible, but was not successful in gaining much, so decided to make a journey myself.

I have gone several times over the same ground, but I will here only record a few of the experiences and incidents on some of these journeys.

First Journey.—To Kwong-sai by way of Pakhoi.

At Hongkong another missionary and myself went on board a steamer for Pakhoi. We were only a few hours out of Hongkong when a dense fog settled down, and we could not see a ship's length. Great care was taken in navigating the ship, but all at once a dark object was seen in front, and in a minute more the ship was on a rock. There was a good deal of excitement among the Chinese, and they were all put on to the rock; some cargo was put overboard, and fortunately the vessel was got off. This was the most exciting time, as we did not know but that the vessel would fill with water and go down. After examination we found we could return to Hongkong in her, which we did, thanking God for deliverance.

In a few days we got another steamer and arrived in safety at Pakhoi. There we lived at the Church Mission Hospital and visited

the district around. About fifteen miles from Pakhoi is the large and important city of Sim-chow-fu, in which we had good opportunities for several days, but we found that the most direct way to the west river in Kwong-sai was by way of Yam-chow, so we returned to Pakhoi and found a wood-trading junk, which gave us a passage to Yam-chow. The journey across took the best part of a day with a favourable wind. At Yam-chow the people are very anti-foreign and bitterly opposed to the Roman Catholics. Here I had my first encounter with a fellow of the baser sort. One man, evidently bent on mischief, followed me through the streets, seeking to get up a disturbance. All went well till passing an academy, where the students were at the door, and they urged this fellow to beat me. He suddenly grasped my foreign umbrella, which he had been eyeing for a while. I held on to it as best I could, but after a little struggle I saw he was determined to have it, so I let go, and to my astonishment he walked quietly away, and I was left minus my good umbrella which I brought from home. It taught me a lesson not to carry a good umbrella to the country again. Yam-chow is at the mouth of a small river, which is navigable as far as Suk-uk. The principal trade up the river is in salt, and down in timber. The journey up can be made in three days. The people are rough, and robbers abound. This was made evident by the fact that all the coolies carrying poles had a spear at the end of them, and some travellers had swords in their belts. At Suk-uk we made the best days' sales of books of the whole journey. In one day we sold 1009 Gospels, over \$6 in money.

From Suk-uk we crossed the country for two days, came to another small river, and one day's journey took us out to the main west river below 'Nam-ning-fu.' The whole journey from Pakhoi by Yam-chow to the west river in Kwong-sai can be made in six or seven days. When we arrived at the west river we turned towards Canton, and as we came down the river we passed city after city, market after market and villages without number, and little was being done for the spiritual welfare of the people. Much circulation of the Scriptures had been done; preachers had visited some parts, and there were four or five Christians in the province, but there was no Protestant chapel in the whole of the province and no regular resident preacher, native or foreign. From that time the spiritual welfare of the people of that province has weighed heavily on my heart, and the following pages will illustrate, in a measure, what little has under God's blessing been accomplished.

Second Journey.—In May, June and part of July, 1888, we passed up the main west river to Ng-chow, then on to T'ang-yun, where we entered the river that goes south-west to Pak-lan. The

river is very tortuous in its course, the country fertile and wooded. After we passed the district city of Yung-yün a strange rumour got abroad about us, which followed, or rather went before, us all the trip. It was, that we had a chicken which weighted twenty catties, and that if we received money we would show it. At one market thirty miles away the people were so sure of the rumour that nothing would satisfy them, but that they should see the inside of a basket one of my men had.

From Pak-lan we went to Wat-lam-chow, which is a distance of fifteen miles and the centre of four Yün districts. I was told before this that I would receive a very hearty welcome there, and that great numbers would come to see me. I had been instructed by the mandarin to lodge at a certain large temple. When I arrived the crowd rushed in after me. The keeper of the temple urged me to go, or rather pushed me through a back door into a kitchen and then into a back garden. But the crowd beat the door, hooted and yelled, "Bring out the foreigner." I asked the keeper to let me out that the crowd might see me and then go away. He saw there was no other way, so reluctantly let me go. The crowd was greater than I thought it was, but I pressed through it to an eminence where I could get my back to the wall and could see the people and none of them get behind me. Experience has taught me that this is the best way to keep a crowd in hand. Here I stood and spoke to the people and sold books till dark. In itinerating off the beaten track the above experience has to be gone through again and again. Here in one day I sold 700 Gospels.

In May and June, 1889, I made a journey, accompanied by another missionary, up the Lan-chow river. This river branches off the main west river at Kwae-p'ing. In a few hours we came to the first rapid, where there are two large temples sacred to the gods of the rapids. Here every boat makes a *shan-fuh*, that is, makes a large feast and seeks the gods' protection and blessing on the journey, for the rapids are many and dangerous. Just beyond this is one of the grandest and most magnificent passes I have seen in China. Fourteen days' journeying brought us to Lan-chow-fu. Having heard that a missionary had been stoned and driven away from here we were more careful. We arrived at noon, went ashore and found the people rather troublesome, but all went well till we got out to the side of the river and had to walk back some distance to our boat. The crowd began to pelt us with mud, and when we got to our boat stones were convenient, and the crowd used them freely. We managed to get back to our boat with only a few bruises, but one stone came through the side of the boat into where we were, and one of the sailors got a severe cut on the head. The next day

we moved our boat up to the centre of the city, and again went ashore for several hours. Some seemed bent on mischief. The young men were getting our books to look at, and running away with them, and the crowd was laughing and getting more bold. I saw something must be done, or the crowd would get beyond our control. Just then a lad of seventeen or eighteen took a book and made off with it, and I ran after him. He ran about thirty yards and dropped the book. This movement had a good effect on the people. I heard some of them say, 'He does not fear,' and after this three evil-looking fellows, who had followed us all the morning, disappeared. At another time and under different circumstances the very opposite might have been the case. We cannot lay down rules for action, we must be guided by circumstances. If the whole of the people are against us and the feeling very bitter the best thing to do, in my opinion, is to get away as soon and as quietly as possible, but if only a few are against us a bold and determined stand will often gain our point.

CHRISTIAN WORK.

In 1889 there were four Christians connected with our mission in the province. Just before this a boatman from Kwong-sai was converted and joined our Church in Canton. He went back to his home, and had to suffer much persecution. His wife was taken from him, and the uncles said they would not give her back unless he worshipped the idols. He stood fast, and bore a good witness for Jesus Christ, and through him new work was opened at Shek-tong, Ping-nam district.

In July, 1890, when I was there, we rented a room for a chapel at three hundred cash a month. The room was not ready for the Sunday service, so we decided to have it in our boat, which was anchored several miles away. On Saturday the preacher took a small boat and went to the village, and on Sunday morning, shortly after daylight, left with the members and inquirers. They arrived all right at our boat, and we were in the middle of the service when three men came in, who evidently had been walking very quickly. After the service I was told that these three men had received a sum of money from the villagers to follow our preacher and bring back the men, as they said he was kidnapping them.

When the three men came to our boat and saw us praying and worshipping the true God they could only return to the villagers, accompanied by the members, with the message, We are all here.

The native preacher and a colporteur went to live in the rented house, but after three days a mob of over 100 people came with bamboo poles and swords, beat them and drove them out. Then

they wrote a petition to the mandarin accusing the Christians of all manner of evils. Our preacher also appealed to the mandarin, giving the true facts of the case, that they had been driven out, beaten, but lost nothing.

This true petition was the means of turning a persecutor to think favourably of Christianity. The petition afterwards fell into the hands of Ü Kin-pun, one of the persecutors, who reasoned in this way, If I had been one of these Christians I certainly would have said I lost from \$20 to \$30 worth of clothing, &c. From that time he became an earnest inquirer, and afterwards a true Christian, and is now an able and bold witness for Jesus. Among ourselves we call him Paul—having been turned from a persecutor to a preacher.

In the beginning of 1891 we had fourteen Christians in Ping-nam district. We arranged for a class to study the Bible for ten days. It was held in my boat at Ping-nam district city. We were having splendid meetings, and four men had been baptized. All went well till the eighth night, when just at dark there was a loud beating of a gong, and in a very short time it was raining stones on our boat. The ropes tying the boat to the shore had to be cut, as no one could go out to loose them. The Chinese guard boat refused to allow us to anchor near them, so we anchored in the middle of the stream. Next morning the mandarin, a Hunan man, refused to see us, and sent his runners to hurry our boat off. We left and went to a market six miles below, and there finished the class and spent the Sunday with the brethren.

During this class one of the members gave a piece of ground in Shek-tong village to build a chapel on, others helped with money, and those who could not give money gave labour. About a year afterwards we began to build the first Protestant chapel in Kwong-sai. It was built little by little, for the people would come and make a disturbance, so it was stopped for a few days, and when the objectors came again it was up a little higher. Again a noise was made, and the same peaceable tactics adopted till the little place was finished. From the report of my first trip after the chapel was finished I take the following:—In about two hours we arrived at Shek-tong village. We passed several houses. Then my eye caught a nice little white-washed house, and above the door the characters 'Fuk-yam-tong' (Gospel Hall). I lifted my eyes to heaven, and from the depth of my heart thanked God for the privilege of beholding the first chapel in this destitute and Gospel-resisting province. It is small, only thirty-four feet long by twenty broad; but, that even that small chapel has been allowed to remain is a cause of great joy (to me), and I trust God will still protect it for the glory of His name.

In September last year there was a water-famine in the district. The chapel was blamed for causing it, so the leading men of the village determined that if rain did not fall in five days they would destroy the chapel. The brethren prayed to God for help, and on the fourth day rain fell, and again the chapel was spared.

Shek-tong, Ping-nan district, is our main station on the west river. From there we have two out-stations, where services are held when convenient; one at Pang-fa-shan, one day's journey, and another at Tseung-chan, four days' journey.

A second main station is on the Kwai-lam river near Ping-lok. Several years ago a Christian from the Swatow Baptist Mission removed to live at T'ung-on, Ping-lok. Three years ago one of our colporteurs found him in this lonely and out-of-the-way place. He had been testifying for Jesus, and had gathered a few inquirers around him. Afterwards one of our native preachers spent several months there, and last year an ordained brother went, and out of a number of inquirers selected nine men and one woman, whom he baptized. These were the first fruits at Ping-lok. This year Mrs. McCloy and myself visited this station and found the Christians bright and earnest. Their number is now twenty. If the Lord has opened the way I trust a small chapel is now being built there.

In May this year a chapel was again rented at Ng-chow-fu. Several were deeply interested, two were candidates for baptism. The 'fu magistrate (the prefect), a Hunan man, has raised a persecution against us, but we trust through the goodness of God this unjust and unprovoked persecution will soon cease, and that the wrath of man may be made to praise Him. What we desire in appealing to the powers that be is not special favour for our converts or exemption from just taxes, but religious liberty: the right of the people to worship the God they choose and in the way they desire, that which our forefathers the covenantors fought and died to secure for us.

Our converts in Kwong-sai have to stand much persecution, but it seems to make them brighter and more earnest Christians. Few half-hearted ones join us, owing to the persecution they have to endure.

In the past six years we have had 77 baptisms in Kwong-sai province:—

1889	...	...	...	...	...	...	4
1890	...	...	...	...	...	...	6
1891	...	...	...	...	...	...	11
1892	...	...	...	...	...	...	7
1893	...	...	...	...	...	...	33
1894 (6 months)	...	...	...	...	...	...	16

Some of these have gone to their reward, and one cause of thankfulness is that during these years only one has had to be excluded, and he was hard pressed by his uncle.

Many interesting stories could be told about how some of these men have been brought to trust in Jesus, but I will only relate one, that of Mr. Sung, sixty years of age, who I baptized last year. He was at one time bitterly opposed to the Gospel. Two years before this his son was baptized, and when the father knew of it he got into a great rage and threatened to beat and banish him. He took the Christian books from his son and said he would burn them, but threw them in the loft, and one day, some time afterwards, while he was in the loft, picked up one of the books and read a little. Some days afterwards he felt a desire to read a little more, which he did secretly. For months a conflict between light and darkness went on in his soul, but finally he took a bold stand as a worshipper of the true God, and was satisfied with Jesus as his Saviour.

A few months ago, as he was getting weak and near the end of his earthly journey, many came to exhort him to worship the idols and appease their wrath, but he was steadfast to the end. He exhorted all who came to him to follow Jesus.

He has fought the good fight. He has finished his course. He has won the crown. Many others are still fighting, are still running the race, pressing towards the crown. These need our sympathy and prayers.

Notes on Mission Work in Manchuria.

Being substance of an address at the Shanghai Missionary Prayer Meeting.

BY REV. JOHN ROSS, D.D.

[United Presbyterian Church of Scotland.]

SO great was the ignorance of the Chinese in Manchuria in 1873 that they believed Jesus to be the actually reigning king of foreigndom. The name was known at all only through the Roman Catholics, whose conduct made it unfortunately a name to be hated. In that year an unoccupied shop in Newchwang was rented as a chapel. The reason why this chapel was readily secured was that a murder had been perpetrated there, and no ordinary merchant would occupy the premises. A year of preaching exorcised the evil influences, and a chapel had to be taken elsewhere. Shortly thereafter a chapel was rented in Moukden,

then believed to be intensely anti-foreign. It too was a place which stood untenanted on account of its dilapidated and damp condition. The missionary there could secure as lodging only a wretched room in an alley of one of the inns. Because of the crowds of inimical people following him there was a guard—not of his seeking—sent by the Governor-General to watch his inn and stand between him and the unfriendly crowd when he went to the street.

The little chapel was crowded to suffocation every afternoon by well dressed people—some hostile, some curious. Some of the former were there daily to disturb the meetings, to prevent any preaching, and especially—as they defiantly declared—to make it impossible for any man to become a “foreigner.” For their belief was that the missionary was sent to provide by fair means or foul a party of Chinese who would be traitors to their country and the friend of the foreign nation yearning to seize the lands of China. Yet within the first year one intelligent man—a school teacher and native doctor—became a “foreigner;” he was the first baptized believer. Thereafter the number of baptisms grew till they were more than a hundred for Moukden alone, and five hundred for the united mission.

For, meantime, missionaries were added by both the United Presbyterian Church of Scotland and the Irish Presbyterian Church. The two missions are supported by the two Churches, but the native converts form the Presbyterian Church of Manchuria. This Church has its own presbytery, whose proceedings are conducted in Chinese, and has on its roll twenty-three congregations of fully 3000 people received into the Church by baptism. These congregations begin with Newchwang in the south and occupy the country at irregular intervals through Kirin to the Sungari as it wends its eastward course towards the Amoor. Though there are men in every way qualified for the work, and congregations able to support them in it, there is yet no ordained native pastor. The congregations unfortunately prefer meantime to be under the care of the foreigner. The number of those favourably disposed to Christianity, and who are acquainted with its leading principles, greatly outnumber those who are baptized members.

Of those within the Church only a small fraction has been brought in by the foreign missionary directly and immediately. The work has been all but entirely the work of the earlier converts. Among them have been several graduates and other scholarly men not graduates. These have mostly been won to Christianity by their reasoning powers. They have failed to be of any great service in bringing souls within the fold. Others—a few of fair scholarship—

have been devotees connected with some form of Buddhist sectarianism. They were sincere enquirers after truth and willing to undergo any privation to silence the clamour of a guilty conscience. In Christianity—Jesus the crucified Saviour, the revealer of the mercy of the Eternal Father—they found peace. Their hearts burned within them, and they must needs tell to others what had done good to their own souls. These are the most successful ingatherers of men. From among the most zealous and intelligent of these evangelists have been selected and paid to devote all their time and energy to the preaching of the word. These are the guides of the Church and its pillars of strength. Some of them are far more valuable than can be any foreigner. By means of these earnest evangelists, who have been trained for years in Bible truth, Manchuria is now occupied as are few Chinese provinces. There is scarcely a city without its chapel and native evangelist, or evangelists; while not a few large market towns are also thus occupied. The knowledge of Christian truth, which twenty years ago was so rare, is now very general; nor are there many large places throughout Manchuria where ignorance of saving truth is unavoidable.

The agency which has accomplished so much already, and from which we look for much more in the future, is simply and only the preaching of the Gospel. Education, which is largely used elsewhere as a hand-maid of the Gospel, has had no attention paid to it in Manchuria. Our time and means have been so much occupied with the daily preaching to the people that there has been no opportunity, even had there been the inclination, to engage in school work. All we have attempted is to secure for the children of members the means of learning to read the Scriptures. Mr. and Mrs. Macintyre have bestowed a good deal of attention to the instruction of members' children in villages through the agency of Christian women, whom they had taught by the evangelists when these were disengaged. This work has been conducted at extremely little cost—a small allowance to the female teacher. Other agencies tending to the material well being of the people, as famine relief and medical work, have been useful in removing much ill-feeling and killing suspicion. The latter especially has been instrumental in retaining or gaining the goodwill of the authorities and of making them feel debtors in some measure to Christianity. But all who have proved themselves sincere believers by actively propagating the faith they professed have been won entirely by the preaching of the Gospel. In the dark circumstances now by this deplorable war enshrouding the church in Manchuria it is our belief that the older and more instructed congregations and members will stand firm in the faith

which they have received. There are parts of our field where the people are not as intelligently acquainted with Christian truth as we could wish them to be. In their behalf our prayer is that He whom they profess will keep them from falling. And as to the future, despite the gloom of the present, we believe that the earnest, intelligent and loving proclamation of the truths connected with Jesus the Saviour from sin will yet bring the Chinese people to the feet of Him—the “King of kings and Lord of lords.”

Lessons from Lü Shun K'eu.

BY REV. S. I. WOODBRIDGE.

[Southern Presbyterian Mission.]

TSZ KUNG asked about the *sine qua non* of a government. The master replied, “There must be a sufficiency of food, a complement of troops, and the full confidence of the people in their rulers.” Tsz Kung enquired, “If it were absolutely necessary to dispense with one of these three which would it be?” “Take away the troops,” said the master. “In case it was imperative that one of these two should be foregone which would it be?” “Take away the food,” answered Confucius, “because from of old all die, but a people without integrity cannot stand.” 民無信不立. *Analects.*

The great Chinese General, Tso Tsung-t'ang, was once presented with a tree from Japan. Being much delighted with the gift he poured forth his ecstatic feelings in the composition of an “Essay on a Japanese Tree.” It was about the time when the question of coast defences was uppermost in the Chinese mind, and like many Western writers, who wish to ventilate their peculiar views, however extraneous to the subject in hand, he lugged into his monograph this all absorbing topic and discussed at length the absolute necessity of securing the sea border of the Chinese empire by placing foreign cannon all along the littoral. The world knows that China went wild over Krupp guns and poured out in the most lavish manner her treasures of sycee to secure the coveted prize, just as though guns could load themselves up by Imperial Edict and be fired off by one stroke of the Vermilion Pencil!

The result of all these preparations is now apparent. Since the essay of the doughty general (written in the stiffest *Wên-lí*) was

composed China has carried on one unsuccessful war with France, and is now engaged in another with Japan. At present the gravest disaster threatens the empire, for China has been hopelessly defeated both on land and sea. Port Arthur, that splendid and powerfully defended fortress, to conquer which the French Admiral Courbet declared would require so many warships and men with so much time—Port Arthur, the Gibraltar of the East and the key to the capital of China, has been taken by the Japanese after only thirty-six hours' fighting! Imperial Edicts may mass together an army unparalleled by any the world has ever seen, so far as numbers are concerned; but for the Emperor's troops to stand up and calmly fire off their artillery when the unerring aim of the Japanese was directed precisely towards the large white circle on the jacket just over the heart, that is another thing.


In less than four months from the declaration of war Japan has cleared Corea of Chinese troops, disabled the Pei-yang squadron and taken possession of Port Arthur; with this latter for a centre it will only require time for the army to invest Peking. In spite of her foreign equipment, purchased at so much expense, China has been beaten to her knees by the victorious *Wo-jen*, because she could produce no one to man the guns. If the government had listened to the words of the sage instead of attempting to buy Brute Force with hard cash this war would have been averted. Had China hearkened to the words of the Blessed Lord Jesus, "Except ye be converted and become as little children ye shall not enter into the Kingdom of Heaven," her people would long since have been on the highway to happiness. For this is the ultimatum of God in the temporal as well as in the spiritual kingdom, and the Savior rescues the body and mind as well as the soul. China has not really taken her place as peer among the other nations of the world. The slightest friction is sufficient to crack the thin veneer of civilization and reveal the barbarity that is seething within. In the people the love of country or patriotism is nearly gone, while systematized lying and deceit marks the policy of the state. The inordinate greed of the high officials with all its accompaniments has ruined the country. The nation is farther away from the teaching of her much vaunted master than any other on the face of the earth. In fact, China to-day in this respect is a great theatre comique, and the play on the boards is a burlesque of Confucianism.

In order to become a nation the officials must turn—for so the word *strephe* indicates—and become as little children. Missionaries are offering the word of God as a remedy against all evils, and Christians are everywhere praying for the salvation of her millions. Poor deluded China, why will you not have life?

In the fall of Port Arthur there are some lessons too for the missionaries of peace to learn. To enter His Kingdom the Lord requires a change of heart, a love to God and a fixed, unalterable purpose to battle against His enemies. Until these are obtained the outward fortifications, such as the importation of Western science and learning, will be as inefficient against the attacks of Satan as the magnificent fortress of Port Arthur was against the Japanese. European education without a change of heart may prove worse than useless, and even dangerous to the cause of Christ in China; for the unclean spirit finding the heart swept clean of superstition and idolatry by advanced thought will take with him other devils more unclean than himself and occupy the fortress to serve as a basis for future operations. It is said that the author of the notorious *Vox Populi* was fostered by the Church. As a reward for this favor he now ungratefully pours out his contempt upon her missionaries, while at the same time he enjoys a lucrative position which his education (generously given him) has secured. There may be a few exceptions, but enough to prove the rule that a Chinese imbued with Western ideas without a change of heart is a serious menace to the truth which makes us free.

Contemporaneous with the missionaries of peace the agents of war have been at work in China. Foreign firms have sold to this eager government millions of dollars worth of muskets, cannon, torpedoes and other engines of destruction on the most approved modern style. These missionaries of war have enjoyed the high favor of the mandarins, and from the view-point of the world have had the fairest chance of success. And yet the result is that China's superb fleet has been thoroughly beaten and her strongholds captured by one of the weakest nations on the earth. The world will perhaps never hear of the great failure of war missionaries in China, but the fact nevertheless remains that the enormous sums expended for ships, fortifications and such like have been hopelessly lost. These sums will far exceed in amount the total of that spent by the Church for the evangelization of the country; and in spite of the bitter opposition of the officials the Church can point to hundreds of institutions—Churches, schools, printing presses, hospitals, all carrying on their merciful work to-day with their direct and indirect influences; and to a host of tens of thousands of native Christians marching on to sure victory against the enemies of our common Lord.

Occupation of Chong-pah.

 R. HORSBURGH and party went to Szechuen in 1892, and have been making strenuous but unsuccessful efforts to secure houses until this year, when they have succeeded in securing four. The following interesting account of the manner in which two of them were secured, and the difficulties encountered, is taken from the *Church Missionary Intelligencer*.—ED. REC.

*Glad Tidings Hall,
C. M. S., Chong-pah, Szchuen.*

Rejoice with us! I have splendid news to tell you. Not the *best*: not about men being saved; but the next best, and what is going to *lead* to the best. Look at the address! Our God has given us a house here right in the heart of our proposed district. It sounds tame enough news, I dare say, to you, but it means volumes to *us*. Of the kind, it is far away the best thing that has happened to us since we came. So do rejoice with us, and sound a heart-deep note of praise at the next Thursday Praise-meeting, please.

Chong-pah is a large and very busy market town, one stage (thirty miles) north of Mien-cheo, and fourteen miles south of Kiang-yiu. It is the centre of a fertile and thickly populated district, and has direct communication by river, like Mien-cheo and Tong-chuan below it, with Chung-king. It is four stages from Chen-tu, and five stages from Pao-lin. Of course, there are no Protestant missionaries anywhere nearer than that. (But please do wake up those good vicars and curates and people of yours at home, and tell them there ought to be, and that *they* are responsible! They really are.)

The house here has come about in this wise. Chong-pah has been in my thoughts ever since I visited it at Mr. Beauchamp's recommendation in 1888. (Mr. Beauchamp has had the place much on his mind.) And last March, after being sent away from Mao-cheo, I spent a few days here. When at Sin-tien-tsi Mr. Cassels kindly spoke of letting one of his reliable Chinese teachers come with me, when he could be spared, to try and rent a house in this town. The opportunity never came. But at the beginning of this year Mr. Cassels arranged for a native to come here with Mr. Jackson at my suggestion.

After a few days Mr. Jackson was obliged to leave for a wedding at Chen-tu. Directly after a message reached me at Mien-cheo, "The native helper at Chong-pah has heard of 'A House to Let.' Foreigners not objected to." I came up at once, saw the house,

and decided to try to secure it. The landlord mentioned his price, my native helper mentioned ours, and a compromise (as usual) was hit upon and agreed to. This was satisfactory so far. When all was arranged word was brought that a very respectable old aunt objected to the price, and that the house could not be let to us on those terms. I was unable to climb to the height of the old lady's ambition, but I agreed to give a little more money on condition there was no more beating about the bush, and on the understanding that I went into the house at once. This was hailed with satisfaction by everybody, and on the next morning the landlord, all the middlemen and myself were to meet and write the agreement. So far, again, so good.

Next morning nobody came! I waited in my inn all day, but still nobody came till towards evening. Then my helper appeared. There had been the usual delays! At length the landlord and middlemen arrived, bringing with them a *sien-sen* (teacher) to act the part of scribe.

The writing progressed slowly, until by-and-by a little hitch occurred. The scribe rose from his seat; the landlord and middlemen presently rose from theirs; my native helper, who had had a very trying day, rose from his, and they all decamped, my helper saying he should go back home next day. I was puzzled; but remembering the poor landlord is an opium-smoker, and the scribe is too, the mystery was explained: it was getting late, the opium craving was seizing them, and nothing could be done till it was satisfied. (This wretched, *wretched* opium!)

The next day, Friday, January 26th (a memorable day henceforth in our Mission), we met again. The agreement was almost finished, when the landlord, who had gone out of the room for a few minutes, returned and said the old aunt was not satisfied—the rent must be just double! Of course, the matter was quite at an end. Again everybody decamped. By the afternoon the “old aunt’s” covetous desires had abated—in other words, the landlord, who had been overawed by objectors, had come to his senses—the agreement was finished, the earnest money was paid, and I with my bundle of bedding and tracts and books took possession of the one room which was empty. Then, the native Christian first, and afterwards together, we committed the place and ourselves to God.

Twice before within the twelve months I had in new places entered C. M. S. houses which we had rented. At Mao-cheo I was able to stay four nights; at Kien-cheo, one night; and it seemed likely that my stay in this house might be equally short, for scarcely had I come in very quietly at dusk, than loud and angry voices were heard at the gate calling for the landlord. The young wife, a

sturdy little woman, kept them at bay, saying her husband was in the country. (He was really smoking opium in the back room!) And for that night they were pacified. Later others came, but as it was quite dark they too were persuaded to let things be till the morning. Soon after daylight on Saturday back they came—the street policeman, the street elders and the men from the small Yamên. The Yamên proper is at Kiang-yiu (forty *li* away), and the small Yamên here has to report affairs to the official there. There was no getting away from them this time, and the landlord had to go to the public teashop in the fire-god temple, where the matter was long and loudly discussed. They told him he must return the money, and send me away, or else they would come and pull his house down. Upon his promising to do as they wished he was allowed to depart. Of course I refused to take back the money. I told the landlord that the Intendant of Circuit at Chen-tu had said we could rent houses where we liked, and that therefore he was doing no wrong in renting his house to us. I promised to make good any damage that might be done, and finally I suggested his escaping to Chen-tu, there, with God's help and under Dr. Parry's care, to break off his opium. He waited till dark and then disappeared. I must confess my hopes sank very low. Apparently the people and the Yamên were all against me, and the prospect of renting a house in any new place seemed less likely than ever. It was a time of very keen trial and testing. This place, in the heart of our district, is far more to us than Mao-cheo and Kien-cheo put together. Those are outposts, this a central fortress. Ejection from Chong-pah means practically, so far as residence is concerned, ejection from all this central district; whereas an open Chong-pah may mean, I think, to a large extent, an open district round about us here.

I determined, therefore, to do anything and everything I could to conciliate and win over the people and the mandarin, and plans were carefully laid (in my own mind and on paper), but without much hope of success. God's Word became very precious—"the Word of His power" in Daily Light for the day (January 27th), and especially Daily Light for the preceding day (January 26th), when the threatenings began. God reminded me that this was His business, not mine, and that He *could* "smite this people with blindness," or, which was what I wanted, "open their eyes," or do with them anything He chose.

A little school incident came into my mind. (I noted it in my diary.) A number of big bullies caught me and several others one night, and told us off to their study to drink ink out of coffee-cups and sing a solo each! I was a very small boy in those days, and the

prospect of such an ordeal in such company was to my sensitive-plant nature the very refinement of misery. Silently I told God my distress. Suddenly, and without any apparent reason, some one said, "May as well let that little youngster go." And off I bounded, giving glory to God. He, I felt, could incline the persecutors once more to "let that little youngster go!" He had interposed then, He could interpose now.

On Sunday, when the people found the landlord had fled (the middlemen had got into hiding too), I expected a great outcry. I gathered my little valuables together (chiefly account-books!) and wore them on my person. However, to my surprise, the day passed away quietly, though I understood things were brewing outside.

On Monday in they came, the Yamên people and others belonging to the place. Of course I received them with the utmost politeness, and, to my astonishment, they were perfectly civil and even friendly. They asked some questions, always very politely, copied my passport, and after a time bade me adieu. One important personage had called on Saturday night. He had a man waiting outside. He was not exactly rude, but certainly not exactly polite; his attitude was not pleasant. These people were quite different. My hopes, which had sunk as they came in, somewhat revived. Nothing more happened that day; but I could see little groups now and again standing at the outside gate, pointing to my one room, and talking in a low voice. No one came in. It seemed like the lull foreboding a storm.

On Sunday morning my native helper had said there was a good deal of talk in some quarters that our books were bad, that they would scoop out the foreign man's eyes, and so forth. Against all that God gave me Daily Light again: "As thy days, so shall thy strength be," and the wonderful words of grace and comfort which follow. Prov. xxi. came in my daily reading about the king's heart being in the hands of the Lord as the watercourses; He turneth it whithersoever He will. And *especially the last verse*, "The horse is prepared against the day of battle" (I had been carefully preparing my "horse," making my plans. And I suppose it is right enough to prepare one's horse), "but *victory—deliverance—is of the Lord.*" I did cling to that last bit, and it clung to me. You can hardly tell how very, very much I wanted not to have to go, if it were God's will. To our Mission the issue might be of the gravest import.

Well, on Tuesday morning, January 30th, my helper came in, and at once my beautiful air-castles as to the innocent intentions of yesterday's gracious visitors vanished. The night before, after he was in bed, they had come in chairs, and with lanterns, to tell him

to inform me that I could rent a house somewhere else (?), but not in Chong-pah! He answered very sensibly, that if they would get me a house elsewhere, and if I liked it, perhaps I would then give up this one, but how could I otherwise?

All day I sat in my little room; indeed, I had been a prisoner—the prisoner of prudence—ever since I came into it, never once going out excepting into a sort of cooking-shed at the side. I wore a little cabin-bag under my jacket, ready to pop my valuables into it at a moment's notice. Upon every sound at the gate I thought, "Now the Philistines are upon me," not to hurt me, there was very little danger of that, but to insist upon me taking my departure. The strain was considerable, much more so than I had any idea of till I went to Mao-cheo. It would not be good for one with a weak heart. The strain is in proportion to the importance of the place. If it did not matter much whether one got a house or not, the strain would be very little; in this case it was great. And on this very point the Divine Pruner convicted me. Why was I anxious about the issue? Had I not said this is God's business, not mine? And if so, could I not trust Him to manage His own affairs just in the way He Himself wanted? Did I not know that the Lord He is GOD? And is not that little word bigger than the universe—infinite? What is this little opposition to Him? He led me to see the great thing was not that the house should be retained, but that we—I—should trust Him. Was I equally willing to go or stay? Was I really leaving the matter in His hands, and so resting in Him that I had no anxious care as to what the issue might be? Was I kept in "perfect peace" about it?

Thank God, it was a very precious time here all alone with Him. I said to myself, I do trust Him—with my will, at any rate. And then the words came, "Wait on the Lord. Be of good courage." "He is managing the business," was constantly a great rest. When I am doing nothing, and can do nothing, He is working. Whoever comes to-day, or whoever does not come; whatever tidings my helper brings to me, or does not bring to me, it is His arranging: He sends them, or He keeps them back.

The whole day (Tuesday) wore silently away; no one came near me, not even to the gate. What could it mean? Was it for good, or for bad? I went to bed. "God is in charge,"—this was my pillow.

And so, indeed, it proved. The next day one of the elders of the street called with the senior middleman. (He was one of Monday's deputation.) "Now it is coming," I thought, the dreadful story, "On a given day, if I have not cleared out, the place is to be pulled down and the foreigner murdered." I was determined to

hold on as long as I could. But if all conciliatory explanations and proposals failed, and the people were still really against me, I intended most certainly to go; I do not think it is God's plan that we should defy the people and endanger our lives, unless the circumstances are exceptional.

My friend, however, had come on no such errand; on the contrary, he was very kind, and seemed to have no desire to hurry me off at all; indeed, he said if I had to go he would help to get me another house in the neighbourhood. This was very good; and better still was the absence of any lurking, evil-looking schemers about the gate. One great advantage was that I had only one room, as the other tenants do not leave till after the Chinese New Year begins. When reports were spread, and mischievous persons of the baser sort came hurrying up to survey the dreadful barbarian, it was no doubt a little baulking to find things going on at the house exactly as usual, and an old woman sitting on the doorstep, doing a bit of sewing, and quietly smoking her pipe a yard long!

In the afternoon a number of people came, group after group, but instead of loafing about the gate they came right in, saluted me most politely, let me talk to them and show them our tracts, and, manifestly, had no evil intentions at all. They had come to call in a very friendly way, and right glad was I to see them.

I had written to my wife on Saturday saying, unless God interfered, the case was hopeless. I now began to think that God must have interposed. And, indeed, He had.

On that very Saturday when the Yamên people and the street people were gathered together to take steps to turn me out, threatening the poor landlord to pull down his house if I did not leave, a proclamation from the Governor-General at Chen-tu was on its way to this town speaking well of the English (amongst others), and announcing that the Chinese could go to England and trade with us, and that we could come to China and trade with them. I have no idea what is the origin of the proclamation. It is, I find, being posted in all the cities and towns throughout the province, and it reached here on that Saturday evening. In the morning when the people woke up, there was this enormous poster with the Governor-General's stamp impressed, staring them in the face!

The people now waited to see what the mandarin would do with me. He sent the deputation (so I conclude), though not officially, to suggest my renting a house elsewhere; but as I did not at once fall in with the suggestion he determined to let me alone. On the Tuesday, I believe, he caused it to be given out that we were good people with good intentions, and that he did not see his way to effect my removal. A kind message from the man-

darin was brought to me, saying I was not to be molested, and that he would issue a proclamation to the effect that the townspeople might come to the house, but that they were to behave well, and that children, being noisy, were to be kept away. I sent back a message of thanks, very sincere thanks, too, but urged that we should be very glad to welcome the children, and did not at all want them to be excluded. (The mandarin probably has no intention of issuing a proclamation; it is not needed. It was just his Chinese way of saying, "All right, you can stop.")

That was enough: the people who hitherto had been suspicious and afraid, I suppose, to come near me, came round at once, among them being some of the elderly and most respectable men of the place. All were most friendly. And now they come daily, not one unpleasant face amongst them—all hearty, considerate, and as well-behaved as possible. Truly God has interposed. "This is the Lord's doing, and it is marvellous in our eyes." "Praise ye the Lord!"

I was interested to hear that seventy or eighty of us are coming to Chong-pah. Did *you* tell them that at Salisbury Square (I hope it is true!)—or did the people surmise it from the fact that four or five Chinese families are living in the house, and if so many civilised Chinese can make their home on the premises, the accommodation must be ample enough for four times the number of foreign barbarians? Another report was that two whole boat-loads of foreign women were coming—what to do was, perhaps, not quite clear; but the seventy or eighty men were coming to set up a big *mai-mai* (or trading) establishment. No wonder the busy merchants and tradespeople here took fright!

It has been impressed upon me, especially lately, that it is our duty as God's messengers, and also our wisdom, to seek to conciliate the people in every way as far as possible. I have taken pains, not to laugh at their stupidity, but quietly and seriously to explain to them that the reports are quite untrue; that we are simply missionaries, not merchants, and that no such invasion as they are talking about need be feared. I was glad to give them proof of my sincerity by accepting an offer from the landlord, who did not go so far as Chen-tu after all, and who is now (and the middlemen) out of his hiding, to rent half the house instead of the whole.

It is much better, I am convinced, in coming to a new place, to get, if possible, a little quiet house at first and make no fuss. (In coming here I wanted from the first a little place outside the city, but my helper could hear of nothing which he thought at all suitable.) Now it is all right; the people are satisfied as to our *bonâ fides*, and if we are prudent I believe all will go smoothly. "God is in charge."

It was a great joy to welcome Mr. Jackson on the first—not anniversary, nor yet *luni-versary*—but on the first *weekli-versary* of our entering on possession of this our first C. M. S. station in Inland China. And a great surprise and delight it was to him to find his prayers and plans for a house here already fulfilled.

Now at your next Prayer Meeting do pray for this town, and may Chong-pah and its missionaries henceforth never cease to be “spoken for unto the King” by the Lord’s remembrancers, pleading for us in faith and in the power of the Holy Ghost. Oh, we do want you to pray for us, and to pray with us that men may be saved in this place and in this district! And we do want you to pray that more workers may be sent to us—that we may not have to wait on too long. Do you know how much your prayers mean to us? Amidst the strange mingled feelings of that first Saturday night in the little room there stole into my mind the thought, “Perhaps the people at home are praying for me to-night.” It was very sweet—true balm for a wearied spirit. “You are not alone,” it seemed to say, “the Lord and His people are thinking upon you.” Continue to pray for us and for dear servants of God in other lands working and suffering in strain and hardship and toil almost unknown to us in this favoured province of Inland China. What a sea-breeze of blessing fills the soul at the remembrance, “We are all one in Christ Jesus”! “Glory be to God on high, and on earth peace, goodwill toward men.”

In Memoriam.

REV. A. P. HAPPER, M.D., D.D., LL.D.

FIFTY years of earnest missionary work were finished when Dr. Happer passed from his home on earth to his home in heaven. June 22nd, 1844, soon after the opening of the five treaty ports in China he sailed from New York, and October 22nd of the same year landed in Macao. October 27th, 1894, in Wooster, Ohio, at the good old age of 76, he rested from his labors. During all these years he was closely identified with the American Presbyterian Mission, Canton, China, though his sphere of influence was by no means bounded by the limits of this Mission. At Canton, however, he lived and labored until three years ago, when the increasing infirmities of age compelled his retirement from active service, but his ready pen was only laid aside when his earthly life was ended.

He was a son of Baptist and Ann Arrell Happer, was born in Washington county, Pa., near Monogahela city, October 20th, 1818, and was graduated from Jefferson College in 1835. For five years he taught, after which he entered the Western Theological Seminary and studied there from 1840 to 1843. He was licensed to preach by the Presbytery of Ohio, and ordained by the same Presbytery April 23rd, 1844. He had studied medicine, and was prepared to enter the Mission field as physician, minister and teacher.

He had occasion to act in all these capacities. After effecting residence in Canton, in 1847, he established two dispensaries, which were under his care till Dr. Kerr's arrival in 1854. He then gave himself entirely to the work of preaching and teaching. In the chapels connected with the dispensaries he had been accustomed to preach constantly to patients and others who were willing to listen. In later years his preaching was mainly in connection with his educational work, and the first Church of Canton which he organized in 1862, and excepting when on furlough, had charge of till the failure of his health in 1885.

Soon after his arrival in China he commenced at Macao a boarding-school for boys, which was removed to Canton in 1847. It was continued till broken up by the war of 1856. He afterwards established day-schools, and in 1864 a training-school for preparing preachers, teachers and colporteurs. Excepting when he was visiting the United States he had charge of this school for twenty-one years, and prepared many native assistants for their work.

By invitation of the Viceroy he was, for a time, in charge of the Chinese government school in Canton, teaching the English language and other branches of foreign study. This he resigned in the spring of 1867. Formerly it was very difficult to get interpreters for the United States Consulate outside the Mission circle, and so for several years he did the interpreting.

He took his full share in the preparation of books in Chinese, among which may be mentioned a Bible Dictionary, the translation of the Larger and Shorter Catechisms and the Standards of the Presbyterian Church. He was on the committee for the final revision of these Standards. He published in English a goodly number of pamphlets relating to China and to the mission work in general, which showed much painstaking and wide research; was editor of the CHINESE RECORDER from the beginning of 1880 till the end of 1884, and after his retirement from active service furnished many articles for newspapers and periodicals in the United States. Among these a series of articles on the Mountain Whites of the South "did more than any other instrumentality to attract attention to this remarkable people".

Throughout life he kept up, by reading and correspondence, an extensive acquaintance with all mission fields, and his personal acquaintance with missionaries was a wide one, for the doors of his home were always open to those passing to and fro from their different localities.

When he left for the home land, in 1885, his physical condition was such that his friends supposed his life work was practically finished, but he rallied, and with characteristic energy and persistence secured a fund for the endowment of a Christian college in China. The fund is being faithfully used for this purpose, and will undoubtedly be a permanent blessing to the Church in Southern China.

All honor to this pioneer of the Presbyterian Mission in Canton, whose faith and courage failed not in those early days when the discouragements were many and the difficulties great. Though his efforts were both faithful and abundant it was ten years before he baptized the first convert. His work was in the suburbs of the city, which are quite extensive, for it was not until 1857 that any foreigner was allowed to set foot inside its walls.

Until 1870, when the Mission erected residences in foreign style, he lived in houses rented from the Chinese. His first room in Canton was on the old Foreign Factory site, back from the river, and so dark that he could see to read and write only when near its one window that looked out on a blank wall.

It was three years before he could secure a chapel for preaching. The first effort to get outside the Foreign Factory Concession was met by a mob, which drove him back and demolished the roof of the building. Persistent efforts at length prevailed. Indefatigable in labor, systematic in its performance, he bound himself with inflexible determination to the accomplishment of his undertakings, and lived long enough to see the work have a more open entrance to the farthest boundaries of the province than it had at first in the suburbs of Canton.

His physical constitution, which seemed of iron strength, at last gave way. Early in 1884 he had an attack of pneumonia, which made him an invalid for the rest of the year, and left him with one lung hepatized. He rallied in the bracing air of the home land to which he had gone, came back to China in the beginning of 1888, and remained at his work three years longer, though in much weakness, and at times intense pain. Heart disease was added to disease of the lungs, and he retired from the field in 1891 and built him a residence at Wooster, Ohio, where with congenial surroundings he quietly spent the remainder of his days. His vital forces were well nigh worn out, but he was able to be about the house and sit

at the table with his family until the day before his death. At about one o'clock on Saturday morning, October 27th, he aroused his son, at home from China on a visit, who found him failing, and at eleven o'clock of the same day "he was not, for God had taken him."

Memorial services were held the next day (Sabbath) in the Chapel of Wooster University, conducted by President Scovel, assisted by Rev. J. A. Leyenberger and Rev. Charles Leaman, who had been fellow-laborers in China. On Monday all that was mortal was borne by loving friends and kindred back to his ancestral home in Pennsylvania to the Mingo Church, which he had attended in boyhood, and in the adjoining cemetery, after his long pilgrimage, he was laid to rest by the side of his own father's grave.

HENRY V. NOYES.

Canton, Dec. 15th, 1894.

MISS LUCINDA GRAHAM, M.D.

MISS GRAHAM was born near Dundalk, Ont., Canada, in 1862. Early in life she made a profession of faith in Christ and gave great promise of future usefulness. Several years ago her family moved to Toronto, where she came in contact with many Christian workers and began active service for her Lord and Master.

For a time she taught in a public school, thus gaining valuable experience in dealing with youthful minds and making many friends among pupils and parents.

Having decided on the medical profession she entered Trinity Medical School, Toronto, where she took a thorough course of training, occupied a good position in her classes and won the respect of professors and students.

While pursuing her studies several forms of Christian service received her hearty support. A loyal member of Westminster Presbyterian Church she became an earnest and successful Sabbath school teacher there, taking a warm personal interest in each member of her class and aiming at winning all of them for Jesus. Christian Endeavour found in her an enthusiastic advocate, as did also the social purity and other movements.

Her interest in missions to unevangelized lands was of long standing and was deepened by the departure of a dear sister to China in 1889. That sister had not the privilege of ever seeing her sphere of labour, as ill-health necessitated her return to Canada after twelve months' stay in China. When in June, 1892, a call came to her from the Canadian Presbyterian Church to go

and take up her sister's work she cheerfully accepted it, and, with three others, set sail for China in September, reaching Honan in November of that year. She gave herself assiduously to the study of Chinese in its spoken and written forms, and also rendered valuable medical aid at her own and other mission stations. With a view to fitting herself better for her chosen work she visited Shanghai in May last, spending several weeks in visiting hospitals and dispensaries there, gaining thereby an increase of knowledge, which she hoped to turn to account in Honan on her return.

Leaving Shanghai she went to Arima, Japan, where, with other members of our Mission, she remained for two months. While there she waited on several persons who were in ill-health, became acquainted with a large number of missionary workers, took a keen interest in the annual conference and owed to having received much help and encouragement during the meetings.

Leaving Japan she returned to Tientsin at the close of Sept., feeling, as she said, stronger and better fitted for work than she had ever done. While there attending Mrs. Malcolm, of the same Mission, she was attacked by cholera and died on October 13th, after an illness of less than one day's duration.

Thus passed away from earth to heaven a young, hopeful, devoted Christian worker. She was permitted to spend only two years in China, but during that time set before her associates an inspiring and ennobling example. Her implicit trust in God, her buoyant sunny disposition, her transparent sincerity, methodical habits, love for the Bible and loyalty to Jesus Christ, were traits of character known and observed of all. Thus we thank God for having known her, and for what His grace wrought in her during her brief stay with us. Her removal, at a time when she was so much needed, and prepared to render such valuable assistance, is at present to us mysterious. We know, however, that God does all things well. While we mourn over our own and Honan's loss in her early translation, we treasure the precious memory she has left with us, we have the blessed assurance that all is well with her now, and we look forward to meeting her again in that land where eternal peace prevails, where all earth's mysteries will be explained.

M. MACKENZIE.

MRS. C. A. MALCOLM.

Mrs. Malcolm died of peritonitis at Tientsin on October 21st, 1894. For some years previous to her marriage she lived in Galt, Ontario, Canada. She took a course of training as nurse in

Guelph General Hospital and endeared herself to a large circle of friends in that and other cities.

In the summer of 1892 she was united in marriage to Dr. William Malcolm in Galt, he being then under appointment as a medical missionary to Honan, in connection with the Canadian Presbyterian Church. In September of that year they sailed for China, arriving at their sphere of labour in Ch'u-wang, Honan, in November.

Mrs. Malcolm's health did not permit her to engage in study or work for the Chinese women to such an extent as her heart desired. It was evident to all her associates that she delighted in the work, and, up to the full measure of her strength took part in carrying it forward. She loved the people, and never was happier than when able to aid in any way in making known to them the Gospel of glad tidings. By her persuasive and gentle manner, her patient sympathy, wisdom and decision, she succeeded in winning a good measure of their confidence and esteem.

From the outset she took a loving interest in the young, and it was while engaged in teaching them that she caught small-pox in April last. At no time in robust health, that attack weakened her greatly, and it is probable that from its effects she never fully recovered. When she was slowly improving Dr. Frazer Smith was attacked, at the same station, with typhus fever, and he had not quite recovered from it when pneumonia set in. When the condition of their health made that possible, they, with others of our Mission, left early in June for rest and change in Japan.

While in Arima Mrs. Malcolm improved in health and cherished the hope that she would return to her loved work in Honan. In company with Dr. Graham and others she reached Tientsin on September 25th. The arrival of large numbers of troops from the interior led to our staying for a time in Tientsin. While there she was again prostrated by illness, and after sixteen days of suffering, patiently borne, passed away from a world of sin and sorrow to one of joy and endless life.

Mrs. Malcolm had a true missionary heart. Her delight in work for Jesus was a marked feature of her character. She was gentle and generous, patient and forbearing. Her faith in Jesus was simple yet strong. He was a blessed present and personal reality to her in life and in death. Her testimony for Him was bright and convincing. Her desire to have the privilege of doing more for Him in Honan remained strong to the end. In taking farewell of fellow-workers among her last words were: "Have we been as faithful as we might have been? Have we done as much as we could have done for Jesus? Will you not do more for Him in the

future?" It was with such feelings that she lingered for several days at the gates of life, and then departed to know the blessedness of the dead who die in the Lord.

In the deaths of Dr. Graham and Mrs. Malcolm two beautiful lives have passed away. They came to China together. They lived and laboured for God in the same mission. They spent much time together during their last weeks on earth. It was while attending the one that the other contracted her fatal illness. In death they were divided only by eight days' time. They lie side by side in the same cemetery, and it may be that they praise God together in the glory land.

At Mrs. Malcolm's funeral service the following hymn was sung with great tenderness by the sympathizing friends present in Union Church, Tientsin.

It will suitably close our reference to our beloved sisters.

M. MACKENZIE.

SOME TIME WE'LL UNDERSTAND.

1. Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.

Chorus. Then trust in God through all thy days;
Fear not! for He doth hold thy hand;
Though dark thy way, still sing and praise;
Some time, some time, we'll understand.

2. We'll catch the broken threads again,
And finish what we here began;
Heav'n will the mysteries explain,
And then, ah then, we'll understand.
 3. We'll know why clouds instead of sun,
Were over many a cherished plan;
Why song has ceased when scarce begun,
'Tis there, some time, we'll understand.
 4. Why what we long for most of all,
Eludes so oft our eager hand;
Why hopes are crushed and castles fall,
Up there, some time, we'll understand.
 5. God knows the way, He holds the key,
He guides us with unerring hand;
Some time with tearless eyes we'll see;
Yes there, up there, we'll understand.
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Educational Department.


JOHN FRYER, ESQ., LL.D., } *Editors.*
REV. JOHN C. FERGUSON, }

Published in the interests of the "Educational Association of China."

The Village Day-school.

BY REV. SAMUEL COULING.

[English Baptist Mission.]

F all our agencies the Christian village day-school is perhaps the most generally approved. Boarding-schools are objected to by some, and street preaching by others, but few have anything to say against the day-schools. Much has been said for them, much that should and much that shouldn't. They are easily established, they will run in some fashion without much overlooking, they may be increased in number without limit, they are cheap. Our supporters at home prefer a good roll of Church-members, but the next best thing is a large number (three or four figures) of scholars, all of whom are supposed to be sitting at the feet of earnest Christian teachers drinking in the truth day by day. There is even a pious hope that these children may convert their parents.

I consider that village day-schools are in fact the least satisfactory and the least paying part of our work, considering, not the amount of work put into them (which is often not much) but the unanimous approval which they receive. We rightly feel we may expect a good yield from a method of work which is universally commended; whereas the harvest we gather is but small.

I. THE TEACHER.

To carry on a good system of day-schools the first *sine qua non* is a good set of teachers; happy the mission that has them! A few good teachers there may be in any mission, and therefore a few good schools, but too often the few are of necessity taken to be pastors, evangelists, etc.; the schools certainly cannot be considered and provided for first of all. The right teacher must have a real knowledge of Christian truth, and must be able to teach certain Christian books; he should teach the Confucian classics with pleasure and ease, but the Christian doctrines with joy. Other qualifications I pass over, such as diligence, integrity, etc.; we do not ask for perfection, and we must take what we can get, but what I have written above are essentials.

Now, after a Church, perhaps large and scattered, has been provided with pastors and evangelists how many men of the right sort will be left to act as teachers? And instead of them what sort of men may we get?

A village Church is anxious to start a school and sends in its application and list of scholars all in regular form. The missionary may or may not know all about the station; that will depend on the amount of work he has to do, on his distance from the place and on his ability generally to know more than lies on the surface of things. He may find on enquiry, probably will find if he does not enquire too far, that it is all right. The school is started, and it may be a long time after before he discovers that its real object was to provide a place for an old man who had no other calling to the work than his poverty, or that the teacher has "learned the doctrine" solely with the idea of getting the post, that the subscriptions promised were never meant to be paid, provided the missionary paid out as well as was expected.

It may be cheerfully said that even under these circumstances good is being done, though the motive for establishing the school be not quite pure and the teacher may not be quite the right man, yet the boys at any rate read Christian books, and we may expect a blessing. Perhaps so; whether a school in charge of an unsatisfactory half-taught nominally Christian teacher, with an infinite amount of gabbling of native books and a modicum of real Christian teaching is worth the expenditure of mission funds, is a matter which each man of each mission decides for himself, but it must be admitted that these are not the kind of schools we desire to have.

A great deal has been made lately of queer answers to examination papers; the demand for 'howlers' as they are sweetly called seems to have created a new branch of literary industry. A collection of howlers from our mission schools, if not *too* funny, would enliven the pages of the RECORDER. A boy who had been a year or two at one of my schools started off at breakneck speed with 耶路撒冷爲我樂家.* When I fetched him up by asking him what 耶路撒冷† might mean he replied with startling promptness: 就是魔鬼‡ I asked another boy the general question how long it was since the Saviour was on earth; he said it was seventeen years, which puzzled me till I considered that it was then the 17th year of Kuang-hsü; he knew at least one date. Some answers given in all innocence are quite too irreverent for publication. They serve to show that our teachers should be both well grounded in Christian books and able and eager to teach them. If a man has been both

* Jerusalem my happy home.

† Jerusalem.

‡ The devil.—(Ed).

studying and teaching the native books for twenty years, and has only been reading Christian books, perhaps not under tuition, for only a year or so, what sort of a Christian school will his school probably be?

Of course some missions have a trained staff of Christian teachers, but in more recently established missions where the right kind of men are of necessity scarce the good effected by day-schools will not be great in proportion to the number established.

II. THE SCHOLAR.

But to pass to a second point ; granted the teacher is all right he must have the right pupils to make a good school. A system of schools provided with ideal teachers might still be a failure. There should be ten or twelve boys of a suitable age, say from eight to fifteen, who are regular in their attendance over a period of several years. But in many village Churches there are not enough lads of the right age; the list may include some children of six or seven to whom the school is a play-room when they do not prefer to play outside ; these swell the list, and to those who only looked at the lists or at the totals in the Annual Reports make the schools appear a good deal better than they really are.

The fewness of scholars is often, however, unavoidable, and need not be a fair objection to a school. But irregularity of attendance is a serious injury. The simplicity with which a school is often regarded as a place to go to when there is not much else to do is hard on the earnest missionary, hard on the faithful teacher and hardest on the pupil himself. In a boarding-school the stock reasons of an uncle's death or a mother's sickness are considered adequate for asking permission to go home, but in the villages, where the school is next door and the teacher a relative, leave of absence is cheap, and having something else to do is sufficient excuse.

To regulate this is a most difficult matter. If the teacher is paid a stated salary it matters little to him how irregularly some of his pupils may attend. If he is paid so much per scholar he will be more anxious to get a large number of names, suitable or unsuitable, on the school books than to enforce regular attendance. If he is paid by the results of examinations then it is easy to stop payment for those who have not used their time aright, but alas ! in this case the teacher, who may not be the slightest to blame in the matter, receives all the punishment ; the parents of course can not be made to suffer pecuniarily for the children's non-attendance, nor can they be paid for regularity.

Some good may be effected by constant and vigilant superintendence. When the missionary is expected most of the children will be in their places, the room newly swept and the books well

prepared for the examination. But ride out, and unexpectedly as I have done, to a school which slumbers secure at a distance of say thirty miles, and see what discomfiture you can cause. Of course the most convenient excuse for the state of things you discover will not take many minutes to find, and charity believeth all things, but those who live far from their schools and only visit them at appointed times may believe me that they do not see the schools as they really are.

A still more fatal fault, however, than irregularity of attendance is the shortness of the average boy's school course. The school itself may be short-lived, the teacher may have taught all he can, or the parents may be dissatisfied with him (for reasons which the foreigner may never find out), or there may be a bad harvest, and the school which flourished the first year, existed the second, and pulled through the third, does not live to the fourth. In any mission compare the list of village schools for 1895 with that for, say, 1890. There will probably be a great difference, not by way of increase only but by way of change; unless of course the perennial growth is fostered by a copious supply of foreign money and an unhealthy amount of foreign management. But supposing the school itself is not short-lived, it is very instructive to see how the list of boys in it varies from year to year. The cruel poverty of the people prevents a long course in most cases, the boy's time is too valuable to the family. A year he may have, or a second. Perhaps after an interval of some years, caused by bad harvests, he may come back again for a year or two; but how few of our boys can go on steadily with their studies from eight years' old to, say, fifteen.

It will be said again that even so one year's schooling is better than none. Well it could hardly be worse, but as to how much good it is, and whether it is worth the home Churches paying for, will depend on two things: first on the teacher, which point we have already discussed; and next on the subjects worked at, on which matter I now make a few notes to conclude with.

III. THE BOOKS.

Our friends at home think that learning to read is worth paying a great deal of money for, if we can only teach the dear children to read their Bibles. They do not know what learning to read means in China. True, if a boy has learned so that he can take up his Testament and read and understand it, and especially if he has the desire as well as the ability, then no amount of money, however large, which brought about such a result throughout our Churches, could be considered as ill-spent. But if the result of his schooling is that he can recite at lightning speed a large amount of what is beyond his truly understanding and is moreover in what

practically a dead language to him, and if he thinks that Jerusalem means the devil I question whether the teaching was worth paying for, and whether the system which can produce such results is not costly beyond its value.


It would seem we require a system of teaching which would make even the half-time scholar to have a sound and lasting advantage over the boy who does not go to school. We must accept the fact that numbers of our children cannot get more than one or two years' schooling; we should not permit these to waste their precious hours in the mere recitation of classics which may never be explained to them, and which will be forgotten in the struggle for daily food a few years later. The time must be used in getting the key which will make the Mandarin Bible an open book to him ever after, and in learning the elements of the truth which will help him in all his struggles while he lives. Those who have ample time may pursue their studies and fatten their souls on the *I-ching*, but that those whose time is short, and whose studies alternate with picking up sticks or collecting manure, whose after-life must be a continual fight with the wolf at the door—that these should spend their scanty time of preparation in mere recitation of the classics seems too senseless to be thought of—it can only be done to the extent it is done through want of thought.

In conclusion let it not be supposed that I am averse to village day-schools. I have carried on many such schools for years past (though I never thought them so hopeful and efficient as in the earlier years when I knew least about them). I have at present about 400 boys on the books, and I do not admit that my schools are worse managed or less successful than hundreds all over the empire. I have tried all the methods I could think of for their improvement, class registers, printed forms for examinations, frequent and unexpected visitation; our money dealings (considered *relatively*) are liberal enough, for our Society allows three-fourths of the cost of any school, the rest being provided by the parents. I have two reliable inspectors always on the trot, overlooking, examining and reporting; yet with all this work and worry I cannot get grapes off thorns.

What I have written will not of course be a fair representation of the state of things in some missions and in some parts of the empire, where conditions may be utterly different.

I have written with the hope of stirring up some dissatisfaction; to assert that our first aim should be to improve our schools rather than to increase their numbers, thus innocently deceiving the Churches at home, and to remind myself and others that the mere multiplication of inefficient agencies still leaves the work inefficiently done.

Parker's Trigonometry.


 NE of the difficulties experienced by teachers in past years in teaching advanced mathematics was that of passing from one translated text to another which might be different in method and application. The treatment of an elementary branch was not a preparation to the mastery of a higher study except in the most general way, for often the advanced text-book would take for granted methods which had been either omitted or only briefly mentioned in an earlier work. For this reason the early text-books, though excellent in their way and serving their immediate purpose most suitably, could not meet the demands of the increasing number of graded academies and colleges where mathematics is studied progressively. These earlier works were also prepared for the general reader or student who could not obtain tuition, and hence the formulæ and symbols were adapted to the more cumbersome Chinese method, which proved a useless incubus to students of our schools who were familiar with the more convenient system of the West. Hence there was felt a need of translating some series and following in it the Western methods of expression which would adapt the books especially to the students of our schools. The series of works which was chosen was that of Prof. Loomis, the late eminent Professor of Natural Philosophy and Astronomy in Yale University, U. S. A. This series was at one time the only leading series of high repute, and it was probably adopted by our translators because it had been the basis of their own collegiate instruction. Late years have been productive of other excellent series, such as that of Hamblin Smith, of St. Peter's College, Cambridge, and that of G. A. Wentworth, Professor in Phillip's Exeter Academy, Mass. Perhaps if a selection were to be made at the present time a more modern series than that of Loomis would be selected, for in some instances the methods of Loomis have been made easier and plainer by later writers. However we have already had his "Geometry" translated by Dr. Mateer, his "Elements of Astronomy" and "Logarithms" by Mr. Hayes, his "Conic Sections" translated by Mr. Judson and his "Calculus" by Mr. Wylie, so that Dr. Parker could have done no better than help to complete the series by the translation of Loomis' Trigonometry which he has called after the example of the other members of the series *Pah-hsien-pei-chi* (八線備旨).

The brief introduction gives the student a short account of the history of Western mathematics in China and ascribes just credit to

the arduous labors and brilliant results of the early Catholic missionaries Ricci and Verbiest. This is a recognition which many of our Protestant missionary teachers often fail to give, and we fear that these earlier works of the Catholics have often been ignored much to the loss of the later works of Protestants. While we cannot praise these early Catholic fathers for any valuable suggestions as to school methods or any addition to China's knowledge of the natural sciences, their work in mathematics, both during the Ming and the Tsing dynasties, was immense, and laid the foundation for the recognition of mathematics, which is gradually being given by the Chinese government. Dr. Parker's translation has omitted the chapters of Loomis on logarithm and navigation. The former was omitted because it had already been translated by Mr. Hayes (which translation Dr. Parker wrongly assigns to Dr. Mateer), and the latter because it is too brief to be of any great value. We are sorry that the chapter on navigation was omitted, for, brief as it is, it would be better than nothing, and we have too few text-books on the subject in Chinese. The exact scholarship of Dr. Parker in all mathematical subjects would have given us a basis which some one else might have found the time to elaborate from some other author than Loomis. The four chapters which are left treat of: I. Plane Trigonometry; II. Mensuration of Surfaces and Solids; III. Surveying; and IV. Spherical Trigonometry. The "Examples for Practice" which in the original work follow each chapter are in the translation collected and placed at the end of the book, which is a decided improvement, and will serve as a basis for a review of the whole work. The cuts representing figures and instruments are very clear and accurate. We notice that Dr. Parker always uses the radical *k'eo* 口 before all the signs of unknown quantities which are represented by the characters of the diagrams, such as 呷, 呔, 呖, etc. This seems to be a useless expedient and not so clear as the simple characters, such as 甲, 乙, 丙, used in other works. On the whole the book is highly commended for its careful translation, its clear literary style and the general excellence of the printing.

J. C. F.

Notes and Items.

FOUR out of the set of sixteen wall-maps prepared by Mrs. Ritchie, of Têngchow, to illustrate Scripture Geography, are now published, and can be obtained from the Educational Association's Depository, at the Mission Press, Shanghai. They represent (1.) The land of Canaan divided among twelve tribes. (2.) The division into two kingdoms after the death of Solomon. (3.) The divisions at the time of our Saviour. (4.) The first and second journeys of St. Paul. They are sold at the low price of five cents per map. Colouring is charged 20 cents extra, and mounting on rollers 25 cents extra. The complete map thus sells for 50 cents. The whole set of sixteen maps complete will be sold for seven dollars. These maps can be well mounted by natives all over China, and unmounted can be sent by post for a mere trifle. Even the colouring could be done in mission schools by the more ingenious of the students, under foreign direction. It is hardly necessary to add that these maps supply a long felt need at a very small cost. The next four will be ready shortly.

The second book of the series of "Temperance Physiologies" is now published, and shows what good printing the Mission Press is able to produce. It is known as "Lessons in Hygiene." The Chinese title is 幼童衛生編. The original of this work is the most popular of the "Authorized Physiology Series," issued under the direction of Mrs. Mary H. Hunt, National and International Superintendent of the Department of Scientific Instruction of the Women's Christian Temperance Union. It, of course, complies with all the legislative requirements for temperance instruction in schools in the U. S. A. Like its predecessor, "Health for Little Folks," or 孩童衛生編, this new volume is well illustrated, while opium-smoking and foot-binding receive the additional and prominent consideration which the condition of China requires. The engravings are plentiful, numbering over eighty. It is a thick volume of 200 pages, with the text and summary of each of the twelve chapters in large type, and the topical analysis, as well as the numerous questions in smaller type. These additions to each chapter occupy much space, but are of the greatest assistance to teacher and scholar alike. The different schools that have used the first book of this series in their curriculum during the past year can now continue the course with this second work. It is hoped that the third number of the series will be ready by the end of the present year. Its title is "Outlines of Anatomy, Physiology and Hygiene," by Roger S. Tracey, M.D., and it will bear the Chinese name of 成童衛生編.

Correspondence.

SEND ON THE PETITION PROMPTLY!

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As good men cannot all think alike it is not surprising that a few brethren should be found to disapprove of the movement to present a petition to the U. S. government regarding the rights of missionaries in the interior. It is plain both from their words and writings that they misconceive the whole purpose of the movement; they are in fact fighting a man of straw, which they themselves set up. As an overwhelming majority of American missionaries, as far as can be

judged from those who have expressed an opinion, heartily favor the petition, it is to be hoped that signatures will be sent in rapidly to the committee in Shanghai, and that the petition will be forwarded to Washington without delay. If the signs of the times are to be believed no more opportune time than the present could possibly be found for presenting such a petition. Everyone seems to believe that at the close of the present war China will have a re-adjustment of her relations with the foreign powers. Let us be ready to embrace every opportunity which Providence gives us to advance the interests of the Kingdom.

HENRY M. WOODS.

Our Book Table.

We have to thank the Agent of the American Bible Society for a copy of their new Catalogue of the Scriptures which contains descriptions and prices of the whole Bible or Portions in Chinese, English, German, French, Spanish, Portuguese, Danish, Swedish, Italian, Dutch, Hebrew, Greek, Arabic, Russian and Polish. It is a pamphlet of 25 pages, and may be had free of the Agent of the American Bible Society, 15 Kiukiang Road, Shanghai.

Commentary on I. Corinthians in Chinese, by the Rev. James Jackson, Kiukiang. Published at Kiukiang.

We are pleased to see this useful

book. The Introductory part contains a brief account of Corinth, of the Church there and of the Epistles written to that Church. Then follows a brief exegetical commentary on almost every verse, and the whole Text and Commentary occupies only 100 leaves or 200 pp. The style is terse and clear, and is well adapted to be very useful to a large class of evangelists who have had but a limited training. In a new edition the comparison made in the introduction between China and Corinth we think may be advantageously left out. The printing of the book also does credit to a printing establishment so young. M.

The Missionaries' Anglo-Chinese Diary for 1895. American Presbyterian Mission Press. Price 70 cts.

The diary for 1895 is much the same as that of 1894. The changes which we note are: a calendar at the beginning and a few more blank pages for memoranda in the back of the book, while the Japanese postal regulations are, of course, omitted. The book is neatly gotten up, and will be very useful to missionaries and to others who wish a handy little diary and account book. A half page is given for each day of the year, with both foreign and Chinese dates at the head of each division. The blank tables are conveniently arranged for keeping an account of stations visited, names of enquirers, baptisms, marriages, funerals, suspensions, restorations, discourses delivered, statistics regarding itinerations, school examinations, books sold, etc., with pages for cash account and other memoranda. British, United States and Local postal rates are also conveniently arranged. This little book, containing 318 pages, will help greatly in recording and systematizing the work of the year, and we can heartily recommend it to all.

J. A. S.

Mandarin Primer. By F. W. Baller, American Presbyterian Mission Press. Third edition, enlarged. Price \$2.50.

Mr. Baller's *Primer* is now so well-known that little needs be said about this new edition, except perhaps to welcome it and to note that it has a few additions and improvements, the outgrowth of the use of the two former editions. Mr. Baller combines a good knowledge of the Chinese language with the valuable experience—rare in the author of most text-books in Chinese—gained in teaching other foreigners Chinese, and he tells us in the Preface of this last edition that "their difficulties, blunders and

questions have afforded a rich field in which to glean many an idea incorporated in this edition."

Though this book is "prepared for the junior members of the China Inland Mission," and is in Southern Mandarin and uses what may be called the China Inland Mission Romanization, yet it will be found valuable for students of Mandarin everywhere. Being simple, well arranged and well indexed, with a valuable synopsis of the first twenty Lessons, which are also interleaved and with a very good map of China, prepared for the China Inland Mission, this third edition, like the other two, will doubtless soon be exhausted. But against this emergency Mr. Baller has taken the precaution to have the work stereotyped.

Journal of the China Branch of the Royal Asiatic Society. Vol. XXVI. Kelly & Walsh, Lt., Shanghai.

This volume, like its predecessor, is an extremely valuable one. Those interested in research cannot but be especially grateful for the valuable services rendered them by this labour-saving volume, by those gentlemen who have done the work for us all.

Part I., pp. 1-128, are devoted to articles. The description of the life and habits of the Fish-skin Tartars on the Amur and how they catch the sable, the fox, the otter, the musk-deer, squirrel, elk, boar, seal, sea-lion, etc., with traps, bows and guns, what their religious beliefs are, etc., comes first by Mr. Fraser. Then follows an article on a comparative view of ancient asterisms by Mr. Kingsmill, in which he endeavours to show that the 28 constellations are common to the Aryan nations as well as the Chinese. Chinese chronology begins only at B. C. 721. After which comes an article on the Wei-chi, which the Chinese regard as superior to chess, as the civil surpasses the military

class, by Mr. Volpicelli. It is followed by the military spirit of the Buddhist clergy in China, showing that the so-called mild religion of Asia has had its military abbots as well as the Christian Church, by Dr. Grost.

Part II contains the Proceedings and Council's Reports for the years 1890-91-92, in which among others is Rev. E. T. Williams on Hing-wu and its capital.

Part III contains list of members.

Part IV a classified Index of the 29 vols. of the Journal of this Society published from 1857 till the present, both of subjects and of authors.

Part V is a Catalogue of the Library of the China Branch of

the Royal Asiatic Society, including the Library of Alex. Wylie, Esq., systematically classed.

For convenience of reference it strikes one that it would be a great boon to have Parts IV and V bound together in cloth as one Catalogue, as they are indispensable for reference.

One can hardly avoid asking the question whether the interest in the important work of the Society would not be considerably enhanced if the Journal were published once in three months, at most, instead of once in three years or more as at present, for very few care to send an important article to a periodical which may not publish it for years to come.

Editorial Comment.

STANDING on the threshold of a new year of privilege and responsibility, with the heartfelt prayerful wish that our readers may have

A Happy New Year,

we are conscious that memories of the past year mingle with the hopes of the coming one. Many of these memories are sad ones; but none the less do we recognise the fact that from evil good has come, and more benefit is yet to follow. The pestilence which so ravaged the South has come and gone, leaving in addition to the emptied homes and sorrowing hearts many valuable and solemn lessons. The war with Japan has brought awful disaster and bitter humiliation to China; but it must be the feeling of many that God in His Providence is waking up this great land from a deadly lethargy and preparing a further and fuller entrance for His Gospel. That Corea will be benefitted by

this war is the confident hope of many; and we earnestly trust Japan, though now flushed with victory, may learn moderation, and that the Church of God in that land may be steadied and established.

The death roll of the past year is an exceptionally heavy one. We mourn the loss of an unusually large number of the younger missionaries who, thoroughly equipped for work and full of the Spirit of the Master, have been removed by death ere their work had well begun. Among those whose earthly service has been short, but telling, we might mention the names of James Walford Hart, La Clede Barrow, Dr. Roberts, Leslie Stevens, J. Walley, J. A. Wylie and T. Eyres. The In Memoriam notices of two other promising workers—Dr. Lucinda Graham and Mrs. Malcolm—appear in this number. Several workers have died at home, the best known names

being those of the veteran Dr. Happer and Messrs. Scarborough and Duffus.

But whilst we mourn with, and sympathise for, those who are so sadly bereaved we must not dwell too much on the past year's losses. From month to month the long list of arrivals in the Missionary Journal shows how the vacant places are being filled up by many who, willing to leave home and all that home implies, are thankfully and hopefully taking up the burdens that have fallen from the shoulders of those who have gone home.

The past year, too, has been a notable one in the showers of blessing which have been experienced in the North and in Fuhkien Province especially. The growth of the Church in China has been in the direction of purity and spirituality, and we trust that the glad news which we published from time to time may be an inspiration to others to expect like blessings from God.

The first annual meeting and convention of the United Society of Christian Endeavor for China at the time inspired greater confidence in the movement and led to more consecrated devotion to the work, and since then we have heard much to show the adaptability of the C. E. movement to work in China.

The visits of Mr. Alexander to China and Rev. Y. K. Yen to England have done much to aid the anti-opium movement, but as we see the tactics adopted by the pro-opium party we recognise how long it takes for the ideal of the few to become the enthusiasm of the many.

It is unnecessary, however, to call to memory other important features of the past year. In all there is much to cause heartfelt gratitude to God; and with a growing perception of His supreme and eternal power, strengthened with

might by His spirit in the inner man, and with Christ dwelling in the heart, may we be filled with a more hallowed vehement enthusiasm to spread abroad in dark weary China "the Gospel of the glory of the blessed God."

* * *

A FEW years since we were riding in the cars over a railway which leads from Portland, Oregon, to San Francisco, California, on the western coast of the United States, a distance of some seven hundred miles. We were but one of thousands and tens of thousands which have been carried safely and comfortably over this wonderfully picturesque route. Incidentally we one day met and became acquainted with the wife of the engineer who superintended the building of the road. She told us of the years of patient toil—some thirteen, if we remember rightly—spent in surveying for it. There were lofty mountains to be crossed over or gone round or tunnelled through, and seemingly almost insuperable difficulties to be overcome. At the end of thirteen years there was very little to show for all the expenditure of time and money, and no compensation for hardships endured. Nobody but the engineers themselves, perhaps, could trace the way they had marked out. There were certain landmarks which had been designated, maps and charts had been prepared, but very little more. We afterwards met the engineer himself who built the road, and he told us of the years of labor in building, of the thousand and more men employed, the millions of dollars that were spent and the hardships endured while working up in the mountains. Doubtless not a few men perished during the surveying and construction.

And for what was this road being built? To carry freight and passengers from one part of the country to another.

But for nearly twenty years the work of preparation had been going on, and as yet not a single through passenger had been carried. Suppose now that when the first train passed over the road that some sage critic had sat down and begun to estimate. See, he would say, what it costs to bring a single train of passengers from Portland to San Francisco. Thirteen years of surveying, seven years of construction, millions of money and probably the lives of a number of people! Of course no one would have been so foolish. And yet we see substantially the same being done in regard to mission work. A little handful of missionaries goes into a great heathen country, hoary with the history of ages, steeped in superstition and prepared to offer every obstacle to the progress of the truth. After a number of years of labor, which, so far as appearances are concerned, are almost fruitless, there are not wanting critics who will figure up just how much each convert has cost—so many dollars in money, so many years of labor, so many valuable lives!

Is it not infinitely truer and wiser to regard each missionary as doing part of a great work which is to prepare a *highway to heaven* upon which we believe untold numbers of Chinese will yet go and rejoice? We may be, individually, only surveyors or sappers and miners. We may never have the joy of seeing the road fully equipped and in prosperous operation and multitudes crowding the way. But we believe the time will surely come. It never could come without these years of preparation. With the inspiration which comes from the thought of the possibilities of the

work before us let us begin the new year. And may God send His blessing.

* * *

So much has been heard and experienced of official insincerity and antipathy to foreigners that we feel sure our readers will appreciate the following incident in a recent letter of the Eastern Shansi correspondent of the *North-China Daily News*. It will be refreshing to those of our brethren in the interior whose work has been obstructed and their flock persecuted by the officials and their underlings:—"A persecution of native Christians has been going on for some time at Ping-to, where the English Baptist Mission has an out-station. This autumn the grain of one of the Christians was seized, as soon as it was gathered, because he refused to pay temple dues. This was going a step further than the man could well bear; the prospect of no food for the winter was not pleasing; and so he determined to approach the dreaded *yamén* with his case. The case was tried last week by the Sheo-yang-hsien, in whose district Ping-to lies, and he gave judgment in favour of the Christian, and ordered his grain to be returned to him. After judgment had been given, and while the magistrate was giving a few final instructions, the chief elder of the village stepped forward and, in the open court, prayed him to expel the foreigners. He was promptly ordered a hundred blows on the mouth, fifty of which were there and then administered; the other fifty were cancelled through the entreaties of the man's friends, and he returned to his home a sadder, and, let us hope, a wiser man."

